Dr. M. Thirumaleshwar

Padutirupathi - Sri Venkataramana Temple, Karkala, Karnataka

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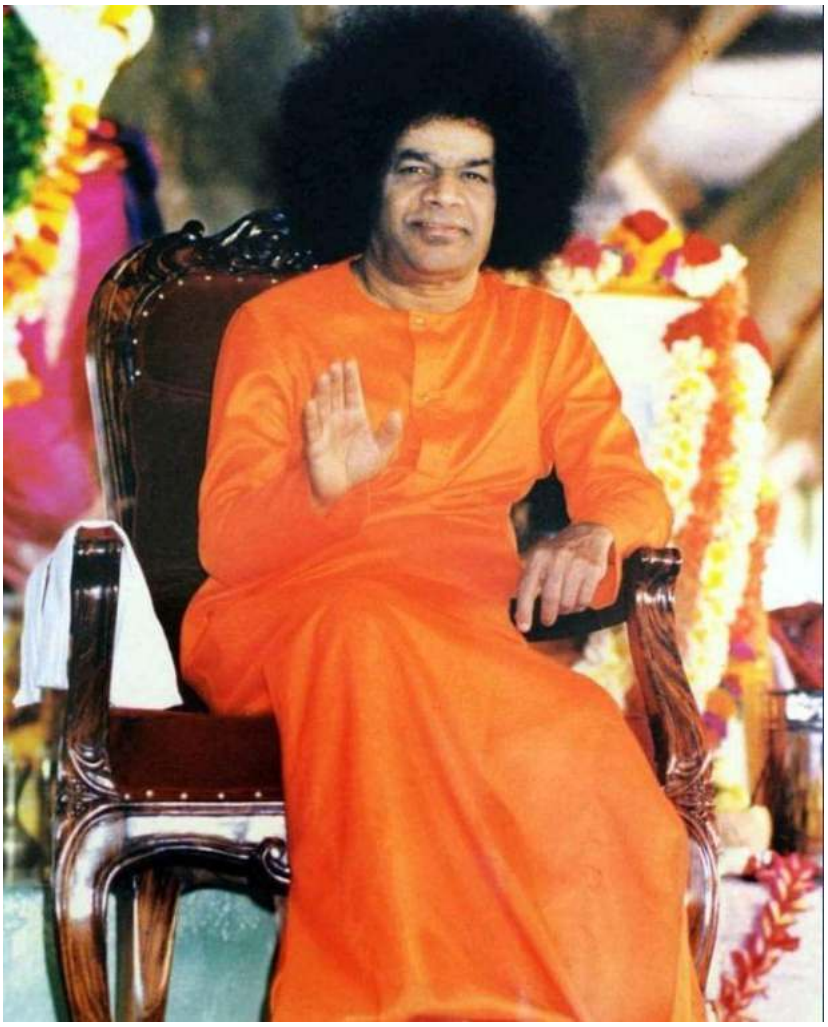
Dedication

This work is lovingly dedicated at the lotus feet of:

Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of humanity

There is only ONE religion –The Religion of Love

There is only ONE language –The Language of the Heart

There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

Happy to present this free ebook, which is a compilation of information on **Padutirupathi - Sri Venkataramana Temple, Karkala, Karnataka.**

Details about the temple history, legends, significance, main deity and other deities, origin, various festivals, sevas list, rites and rituals, gowshala, institutions run by the temple, Temple timings and address, how to reach, best time to visit, address and contact info, donation info…etc are given from page 7 to 27.

Good photos of the temple, festivals and celebrations, aarti, grand processions etc are given from page 28 to 76.

And, YouTube videos links are shown on page 77 .

These videos are about Temple, history, legends, various poojas, bhajans by various mandalis, classical music, festivals and celebrations etc.

Links to YouTube videos of Sri Venkatesa Suprabhatam, Sri Vishnusahasranamam, Venkatesa Karavalamba stotram and Govindashtakam sung by M. S. Subbulakshmi are also given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, viz. Wikipedia, the official website of temple, other internet pages, and YouTube videos etc.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M.Thirumaleshwar,

September 5, 2022

Email: tmuliya@rediffmail.com

Ref: Wikipedia

Padutirupathi

Sri Venkataramana Temple, Karkala, also known as Padutirupathi,[1] is a temple in Karnataka, India. It was built by Goud Saraswat Brahmins of Karkala and was installed on 25 April 1537.

Etymology

This shrine lies to the west of Tirupati while the original shrine is to the east. The name itself signifies its meaning. Padu means 'West' in Kannada and Tirupathi means Tirumala temple.[2]

History and origin

This ancient temple of Karkala, Karnataka, India was built by Goud Saraswat Brahmins of Karkala. They migrated from Goa after the Portuguese invaded it. They could not suffer their tortures. So they migrated to places like Karnataka and Kerala, where they brought all their household items.[2]

Original installation

This temple has a history dating from about the 14th century when the Jain Bhairarasa Odeyars ruled Karkala and surrounding places. The Gaud Saraswat Brahmins were given land by the Jain Odeyars so that these people can lead a happy life. They also gave them lands for agriculture as these Brahmins had it as an occupation. The priests of this community namely Joishys, Puraniks and Tantris were the main people who had an existence from the 14th century. The exact date of installation of this temple is still unknown as during that time there were no written materials or documents.[2]

Installation ceremony and its history

The main attraction of this temple was its installation ceremony. The Gaud Saraswat Brahmins (GSBs) came to Karnataka in search of place, food and shelter. They paid a visit to all the places along the coastline. Some of them settled in Karwar, Ankola, Kumta, Bhatkal, Shirali and so on. Few of them went to the Kerala side and settled in Ernakulam, Cochin, Manjeshwar etc. Rest of the others went to Udupi and Dakshina Kannada (which was previously under Mysore State). These GSBs came and settled in Pandya Nagari of Jains between 1400 AD and 1450 AD (now known as Karkala). They brought with them all their articles and household items which included the idol of Lord Venkataramana. The first GSB to enter Karkala was Soire Prabhu whose great grandson is K. Ramesh Prabhu the present trustee of the temple. They are also called as the first Mokteswar of Karkala PaduTirupathi Temple. One more family who migrated from Goa along with Prabhu's were the Soma Sharmas. He was a priest in Tirupathi Temple. Prabhus started their life in Karkala as usual how they used to live in Goa with all the rites and rituals. Their priests joined them.

Some of the GSBs came to this place wandering from place to place for shelter and food. They met the Jain kings and they told them about Prabhus, Sharmas and GSB priests. They gave these people permission to stay with them. One fine day all these GSBs came to Jain King Immadi Bhairava, asking for land to build a temple for Lord Sree Venkataramana in 1450 AD. The Jain king happily gave them the land for the very same purpose with some black stones which were prevalent in the area. This shows that the Jains patronised other religions. The land which they gave to the GSBs was occupied by a lady of some Mutt (religious institution for learning Vedas and Puranas). The lady heeded to the people and Jains only one condition that

"There are four powerful Ganas [Lord Shiva's servants] who should be worshipped and given sacrifices of coconuts, green pumpkins, Turmeric and so on; unless they would get angry. Also a yearly sacrifice should be performed as no unholy things may happen in and around here."

The Gaud Saraswat Brahmins and the Jain king openly said yes to lady, and the temple was built. Initially a huge platform was built and four pillars were made to stand in the corners. Entangled coconut leaves were made as a roof. The idol was installed inside and prayed for the betterment of people. The compound wall was in its progress for building up the blocks. Soma Sharma returned to Karkala from Tirupathi with another idol of Lord Sree Venkataramana which was given to him by the Tirumala priests at the end of the 14th century. He installed this idol with the previously installed idol of Lord Venkataramana in the newly built stone platform.

During 1500 AD, some dacoits attacked Karkala and started stealing all the gold and silver ornaments and idols. Karkala GSBs got scared about these bad events. They made up their mind and took all their precious articles with the two idols and ran away to some other place. They asked the Jain kings to protect their area. The king promised them and gave 100% moral support. Karkala GSBs reached an area called Mulki where they threw all the materials they had with them in a well. In Karkala there was a huge fight going on between Jain rulers and the dacoits. At last the dacoits had to run away from Karkala since they had

been defeated. As the happenings cooled down Karkala GSBs returned to the well and tried to retrieved all the idols and articles. But they could not retrieve the idol which Soma Sharma had brought with him. They got depressed and returned to Karkala. One morning, a Mulki person was passing near the well and found something shining. He went down and tried to look at it. It was the same idol the Karkala people were searching for. He thought Lord must have made his mind to stay in Mulki, so he took it and made a plan to install it in Sree Veera Vittal Temple of Mulki established by Soira Vittal Bhat.

As soon as Karkala GSBs received this news in a few days, they rushed to Mulki. But by that time Mulki people had installed it in the temple. The Karkala GSBs stayed there and slept over. That night the idol (Lord Venkataramana installed at Mulki) appeared in their dream and said

"You all please go to Karkala and stay there, don't get frustrated or depressed because of this event. I will come again to your place and stay there; a Saint from Tirumala Tirupati will be coming to Karkala with me. There will be Sampurna Sannidhi [meaning that the idol would be having powerful grace of Tirupathi] in me. Install it with the idol which you have at present in your temple."

The very next morning they met Mulki residents, told them about the dream, and went back to Karkala with a hope that Tirupathi Sreenivasa would come.

Months passed by while the GSBs waited. One day an old person arrived in Karkala with a bag on his shoulder and dressed as a hermit. He asked for a place to take rest with the Gaud Saraswat Brahmins. They gave him a small place to stay. He had some idol of Lord Vishnu which he used to take it with himself for a pilgrimage. That night when everyone was in deep sleep a strange dream appeared for the GSBs and the saint. Lord of Tirupathi was the main character in the dream. For GSBs the dream was, "Devotees of mine I have already come over here as I promised. The saint who came to this place has come Tirumala and the idol which he has is mine. You take the idol from him and install it but as per my instructions. During the ceremony a cow and her calf should be left for feeding after pooja. The place where the cow drops her milk after milking the calf will be my sacred place. Do all these things first and then rest leave it to me." For the saint the dream appeared as, "Oh Saint you have travelled much in your life and now its time for you to take rest in your life. I like this place very much and want to stay here for the rest of the time. The people from whom you asked for the land are in need of me as I had promised them that I would come from Tirumala Tirupathi and stay in this place. So please hand over me to them." The saint agreed to Lord's wishes and very next morning went to GSB people to hand over the idol with one condition. His condition was,"Any offerings given to Lord almighty would be taken to Tirupathi occasionally and Lord would be taken to Tirupathi once a year." They agreed to hermit's condition and installed the idol as per Lord's instructions. This installation was on the day 25 April 1537.

Slowly and steadily the temple got built up with its Garbha Griha (sanctum sanctorum). The whole temple got renovated in 1699–1700. Then Parivar Devas like Lord Mukyaprana, Lord Garuda, Lord Lakshmi and Lord Ganapathi were installed after two years of renovation. The number of devotees entering this gradually increased due to the divine environment of this place.[2]

The temple was again renovated in the year 2017.

Rites and rituals

Since this temple is related to Tirumala it follows the same rituals as in Tirupathi Temple. In the morning at 6:00 (in some cases it is 5:30 am during Ashwija month) the temple doors are opened with Dwara Pooja and Suprabhatam. Dwara Pooja is performed for the door keepers Jaya-Vijaya (in Vishnu Loka they represent DwaraPaalakaas).

Suprabhatam is a special sloka recited to wake up the Lord from his sleep. Then after the end of Suprabhata Nirmala Visarjana (removal of old flowers and decoration of new ones to deities) is performed with Ganji Naivedyam (serving of rice and rice item foods, including Navaneetham mixture of butter, til and sugar) at about 6:30 am. At 10:00 am Panchaamrutha abhishekha is performed for the Saligrama. This abhisheka is a typical one as performed in Tirupathi. In Tirumala this is performed on Lord Venkateshwara's stone statue and to honour the same here it is performed on the Saligrama.

At noon Naivedyam is performed wherein several items are served for the Lord in a huge plate and utensil made out of copper. Once the Naivedya is over little bit of rice is served in small utensils and is kept in front of Parivar Devas while one is offered to Sree Veeramaruthi Temple. After this Maha Puja is performed at 1:00 pm, this is called Raajopchaara Puja. The temple doors are closed after this for Vishrama Seva.

In the evening at about 6:00, temple doors are again opened with lighting of oil lamps. A special shloka is sung called as "Deevtige Salaam Shlokam." Cassettes of bhajans are played on loudspeakers at this divine time of sunset. At 6:30 people from all over the town come to temple to sing the hymns of Lord Almighties, and this goes on until 8:00 pm.

At 8:00 again Naivedyam is offered with Mangalaarthi. Once Mangalaaarthi finishes, night Utsava is offered. This is usually an outing to the town except on Amavasya and Ekadashi. Once Utsava returns to temple there are five rounds inside; the first one is Vaadya Sutthu (instrumental), second and third is Rig Veda and Yajurveda Sutthu, fourth is Sangeetha Sutthu (Yakshagana's Thaala Maddhale) and last one is Sarva Vaadya Sutthu. After the utsav ends with Vasantha Puja (Lord is given Uyaala Seva with recitals of shlokas) deities are put to sleep which is known as Ekaantha Seva (11:30pm or on festive days depends on time taken).[2]

Income and economy

The income for this temple mainly comes from the Kaanikas (money) given as offering to the Lord by devotees. Also the temple owns houses which are currently offered on rent and few lands which are given on lease, so finances are higher through these resources. Srinivasa Kalyana Mantapa, which is one of the halls built by the temple are given for rent for cultural programs, weddings, Brahmopadesham and the rents collected also adds to the income. Devotees offer funds towards the temple and some of them give yearly donations while some devotees register for longtime funds.[2]

Ref: viharadarshani.in

Venkataramana Temple Karkala :

Venkataramana Temple Karkala, also known as Padutirupathi, is a temple in the Indian state of Karnataka. It was built by Karkala's Goud Saraswat Brahmins and dedicated on April 25, 1537.

History:

This temple dates back to the 14th century, when the Jain Bhairarasa Odeyars ruled Karkala and the surrounding areas. The Jain Odeyars gave land to the Gaud Saraswat Brahmins so that they could live a happy life. They also gave them lands for agriculture because these Brahmins did it for a living. The priests of this community, namely the Joishys, Puraniks, and Tantris, were the main people who existed since the 14th century. The exact date of construction of this Venkataramana Temple Karkala is unknown because there were no written materials or documents available at the time.

The installation ceremony was the main draw of this temple. The Gaud Saraswat Brahmins (GSBs) arrived in Karnataka looking for food and shelter. They visited every location along the coastline. Some of them settled in Karwar, Ankola, Kumta, Bhatkal, and Shirali, among other places. A few of them moved to Kerala and settled in Ernakulam, Cochin, Manjeshwar, and other places. The remainder of the group traveled to Udupi and Dakshina Kannada (which was previously under Mysore State). Between 1400 and 1450 AD, these GSBs arrived and settled in Jains' Pandya Nagari (now known as Karkala).They brought all of their belongings and household items, including an idol of Lord Venkataramana. Soire Prabhu was the first GSB to enter Karkala, and his great grandson, K. Ramesh Prabhu, is the temple's current trustee. They are also known as the Karkala Padu Tirupathi Temple's first Mokteswar. The Soma Sharmas were another family who migrated from Goa with Prabhu's. He worked as a priest at the Tirupathi Temple. Prabhus began their life in Karkala as they had done in Goa, with all the rites and rituals. They were joined by their priests.

Some of the GSBs arrived here after wandering from place to place in search of shelter and food. They met with the Jain kings and informed them about Prabhus, Sharmas, and GSB priests. They granted these individuals permission to remain with them. In 1450 AD, all of these GSBs came to Jain King Immadi Bhairava and asked for land to build a temple for

Lord Sree Venkataramana. The Jain king gladly gave them the land for the same purpose, along with some black stones found in the area. This demonstrates that the Jains supported other religions. The land they gave to the GSBs was occupied by a Mutt lady (religious institution for learning Vedas and Puranas).

Temple Sevas :

- Udayasthamana Seva
- Pulakabisheka Seva
- Panchamrathabisheka(except on ‘ekadashi’)
- Madhyana Sahastra Namarchana
- Ratri Pooja,Hoovina Pooje
- Vasantha Pooja(only during vasantha Ruthu)
- Brahman Santarpana Seva
- Samaradhana(Bhoori Bhojana) Seva

Festivals Celebrated:

1. Rathotsava(Annual Car Festival
2. Ramanavami
3. Vardhantyutsava
4. Righupaakarma
5. Sri Krishnaashtami
6. Ganesha Chathurthi
7. Anantha Vratha
8. Mahalaya
9. Harinarayana
10. Paschima Jaagar
11. Vishwaroopa Darshana
12. Ekaha Bhajan– Karthik shuddh ekadashi
13. Deepavali
14. Mukkoti Dwadashi(Margashira Shuddh Dwadashi)
15. Rathasapthami(Magha Shuddh Saptami)

Temple Timings :

6.00am – 8.00pm; **Temple Website :** https://padutirupathi.in/

Address & phone :

Karkala – Hiriyadka Rd, Karkala, Karnataka – 574104; 082582-30311.

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Ref: karnataka.com

Sree Venkataramana Temple

JULY 26, 2011

Overview:

Sree Karkala Venkataramana Temple is known as Padu Tirupati or western Tirupati. Dedicated to Lord Srinivasa, a form of Lord Vishnu, this temple is a major pilgrimage center, especially important to Gaud Saraswat Brahmins. This temple is considered equivalent to Tirupati, and the deity is known as Srinivasa or Venkataramana, just like in Tirupati.

History:

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A family of this community brought the idol of Sree Venkataramana with them. They requested permission from the Jain King to build a temple to house this idol. The king gave them permission and also gifted land to them. A lady who was living in a part of the land was also requested to give up her claim to the land in favor of the temple. This lady gave them permission on condition that the four Shivaganas she had worshipped should continue to be honored and worshipped regularly just as had been done traditionally. This was readily agreed to and the temple was built. Lord Venkataramana was installed there.

The Second Lord Venkataramana

One day, Soma Sharma, who was also a Gaud Saraswat Brahmin and also a priest at Tirupati, came back with a special gift. It was another Lord Venkataramana idol, gifted to him by priests at Thirumala. With due ceremony, this was also installed at the temple. Unfortunately, some years later, dacoits started plaguing this area and looted temple treasures. The Gaud Saraswat Brahmins, afraid for their temple, ran away with the two idols

and temple ornaments. They came to a place called Mulki and hid the idols and ornaments in a well there.

One day a Mulki resident saw something glittering in the well. He climbed down and discovered the second Venkataramana idol. The people of the village were happy about this as they thought the Lord had come to reside with them; so they decided to install the idol in the Veera Vittala temple. When the GSB community heard of this and came to recover their idol, they found it already installed in another temple. They were saddened. But the Lord appeared in a dream to them and assured them that he would come to live with them again in an idol that would be brought to their place by a hermit.

The Return of the Lord

After a few decades, a hermit came to Karkala. He was welcomed hospitably by the people and given a place to stay.

The lord appeared in a dream to the GSB priests and told them that he had come with this hermit as promised. He also appeared in the Hermit's dream and told him to give the idol to the temple and stay on here. The Hermit gladly agreed to the Lord's wishes, but had one request. He wanted the offering given to this temple to be taken to Thirumala occasionally, and the idol to be taken every year. This was agreed to. Then this new idol was also installed in the Padu Tirupati Sree Venkataramana Temple.

How to get there:

Mangalore, 70 km away is the nearest airport and Indrali station in Udupi the nearest Railway Station. Karkala is well connected by road to Bangalore and Mangalore, so it is easy to get buses to Karkala from most cities in Karnataka

Best time to Visit:

The major festival here is the Vanabhojana when the temple Utsava idols are taken out in procession and a festival is held in a place near Bhuvanendra College. The idols are kept facing Tirupati, in a symbolic fulfillment of the hermit's wishes. This takes place during November-December.

The annual six day Rathotsava is held in honour of Lord Srinivasa during April-May.

Sree Venkataramana Temple – Facts

- As the idols are traditionally held to be forms of Lord Srinivasa of Tirupati, all the temple traditions of Tirupati are followed here.
- The temple receives income from lands and houses donated by devotees. Many devotees make regular contributions and give funds to the temple on occasions.
- The temple runs a few Educational institutions in the area including S.V.T Higher primary School, S.V.T Girls P. U. College, and Shri Venkataramana Women's (First Grade) college.

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Ref: svtkarkala.com

Sri Venkataramana Temple, Karkala

About the Temple:

Karkala Shree Venkataramana Temple, an ancient temple having a history of 550 years, belongs to Gauda Saraswat Brahmin Samaj. For various reasons Gauda Saraswat Brahmins migrated from Goa, their ancestral land for centuries, and settled in the location of Karkala. They erected a small temple, enshrined Lord Shree Venkataramana in it and worshipped him for the betterment of their religious, cultural and social welfare.

Eventually, devout followers in large numbers thronged this Devasthana (temple) and the Shrine earned the name of Padu Tirupathi Kshetra. To this day the temple continues to attract a great number of devotees.

After erecting this small temple, Gauda Saraswat Brahmins built their dwellings around it's locus. Newcomers from Goa arriving from time to time also chose to build their homes in the locality and built a new town with the temple as the central nucleus, thus Transforming the area that once was a forest land.

This transformation may be attributed to the sympathies and largesse of Bhairarasa, the Mahamandaleshwar (sub-ruler affiliated to monarch) of Vijayanagar, the then ruler-of Karkala-Kalasa. He ruled from Hiriyangadi area which in those days was called Pandyanagari. This benevolent ruler, though born a Jain, displayed nonsectarian disposition and liberal religious tolerance. Gauda Saraswat Brahmin settlers who migrated from Goa in order to escape the 1/4 brutalities and forced conversions of Muslim and Portugese invaders found in Bhairarasa a magnanimous benefactor, who gifted to them a hilly tract on the way from Karkala-to Varanga-Barkur.

Who are these Gauda Saraswat Brahmins? When did they arrive at Karkala from Goa? Was Goa itself their ancestral land? What is the history of Shree Venkatramana temple founded by them? How was its development brought about? What was the political and social status as well as life-style of people of Karkala in those times? As a result of a humble attempt to throw light on these queries, this book was born!

History:

Karkala Sri Venkataramana temple is an ancient temple belonging to Gowda Saraswat Brahmin (GSB) community and it is also the main attraction of Karkala. The devotees from all corners visit the temple and obtain the grace of the Lord Sri Venkatramana.

Lord Sri Srinivasa is worshiped as the main and the presiding deity (pattada devaru) of the temple and is popularly known as ‘Chappara Srinivasa’.The daily deity (uthsava murthy) Lord Sri Venkatramana is also known as ‘Bhakta Vatsala’ who fulfills our wishes,answers any prayers made with devotion, instances of miracles in answer by the Lord here are cited by many. Legend has it that the idol of Lord Sri Venkatramana was brought to Karkala by Soma Sharma who is a ‘Vasista Gothreeya’ Gauda Saraswath Brahmin while migrating from Goa along with him.‘Sohire Prabhu’ family provided him the accomodation.

In those days there were no Vaishnava temples near Karkala and the only Vaishnava temple near by Goa was ‘Tirupati Sri Venkateshwara Temple’. So Prabhu and Sharma family thought of building a temple. People over here motivated them and supported them.They built a temple and installed the idol of Lord Sri Venkataramana and started worshipping him in the year 1450 A.D. Eventhough the exact year of installation is not known, as per the records the reinstallation ceromony was performed in the year 1537A.D.

Story goes that when a group of dacoits had attacked the temple during 1500 A.D, the priests of the temple had tried to prevent the main idol of the Lord and certain other valuable belongings of the temple from being taken away or destroyed by the invaders, by casting them away into a well near Mulki.

After the situation cooled down, the priests got back all the valuable belongings which they had cast away into the well, except for the main idol of the Lord. One day person from Mulki found the main idol in the well. By knowing this ,the people of karkala rushed to mulki to get back the idol.By the time they reached mulki,the people over there had installed it in ‘Shree

Veera Vittala Temple'. From this incident,the people of Karkala assumed that the Lord wanted to grace the land of Mulki by his presence there. They found themselves in a dilemma as to what had to be done. They found it hard to believe that the Lord wanted to preside over Mulki, instead of Karkala. As if a solution to their dilemma,Lord appeared in the dreams of the people of Karkala and asked them to hand over his idol in Mulki to the people of Mulki. The Lord told his devotees that in the days that would come by, a hermit (sanyasi who used to collect Kanika from the devotees to be taken to Tirupati) would come to Karkala and give them another idol of the Lord in which he would have enshrined himself. As per the predictions,a few days later a hermit from Tirupati,who was an ardent devotee of Lord Venkatramana came to Karkala and handed over an idol of the Lord to the people. That idol was installed in the temple. The hermit laid down a condition that the idol would be taken every year to Tirupati along with the Kanika received and the hermit settled down in Karkala itself.

The Kanika received in the name of the Lord of Tirupati is offered religiously to Tirupati Temple,periodically in a pilgrimage called "Rama Dandu". So far five such Yatras in the History of the Temple, the latest being in 1970, have taken place. Once a year in a grand and ceremonious procession Lord Shri Srinivasa is taken out in Golden Mandapa and Lord Shri Venkatramana in the Golden palanquins for Vanabhojana which literally means an outing to the forest in a magnificent Hagalu Utsav,to the eastern part of Karkala. Since Tirupati is in the east,Lord Srinivasa is supposed to have been taken to Tirupati. Incidentally,this is the only day in a year when Lord Srinivasa is taken out of the temple. Thus the word given to the hemit is symbolically kept up year after year. The presiding deity over here Lord Srinivasa is called the Lord of Tirupati by the devotees, as the daily poojas here are almost like the ones offered at Tirupati. Therefore Karkala is also known as "Padu Tirupati" (Western Tirupati). The gold, silver & wooden "Vahanas" and also the other paraphernalia of the temple,speak volumes about the glory and the greatness of this temple.

Festivals:

In Karkala Sri Venkataramana Temple, there are many festivals celebrated along with the previously mentioned "Panchaparva"s. There are also some very important festivals, viz, "Mahotsava"s, celebrated in the twelve months of hindu calendar along with some culturally celebrated festivals. Amongst these, Rathotsava , celebrated from vaishaka shuddh bidige to vaishaka shuddh shashti is as popular and grandly-celebrated as Lakshadeepotsava.

Rathotsava(Annual Car Festival)

There is no proper date in the history of Karkala Sri Venkataramana Temple as to when exactly the celebration of Rathotsava came into picture. But it strikes to us that , somewhere around 1827 A.D. , the Brahmaratha was structured. A temple should have a Dhwajasthamba in order to host Dhwajarohana, at the start of Rathotsava. It comes to our knowledge that only after 1785 A.D. , the Rathotsava had started.

This is the festival where in most of the G.S.B community people gather and whole-heartedly serve the lord almighty in various forms to get blessed by the lord. It's a 6-day festival and each day has its own importance. The sixth day, "Avabratha Snana" (okulli) is celebrated as the end of a grand success.

Ram Navami:

It is celebrated on chaitra shuddh navami as per hindu calendar to salute the divine birth of Lord Sri Ramachandra. This day, Bhoori Samaradan from Naravi Raya Kini family, followed by Sanna-Ratha Utsava and Vasanth Pooja , which is a seva from the devotee, lawyer Vasudeva Kamth.

Vardhantyutsava:

The devotees of sri lord in karkala see this festival as an equivalent to Rathotsava and Lakshadeepthsava. This is a most divine day since lord Srinivasa will be given a Shathakalashabhishek.

Righupaakarma:

During the Madhyana Pooja the lord will be adorned by what is called Yajnopavitha (sacred thread). The G.S.B. community's every married men and brahmachari s gather in the temple to change their Yajnopavitha from their respective priests. The brahmadand provided by the priest during the time of brahmopadesham will be planted in the Tulasi seat.

Sri Krishnaashtami:

It is the divine birth of Lord Sri Krishna, the eighth incarnation of Vishnu. This day , temple doors will be closed at about 11:30 a.m. Madhyana Puja will be offered to lord in the evening, in between, 4 p.m to 6 p.m. During this time, lord will also be given the Rajopachara Puja(Divtige Salaam)followed by Raatri puja in the presence of Joishy, Puraniks, Prabhu and Kamath. After the Mangala Aarthi, Sri Venkataraman Swamy will be seated on the siver Sheshavahana .There will be a Panchamarutha abhisheka for the saligram. In addition to this, the devotees seated on the Chandra saale , offer tulasi dhala in thousands while reciting the divine "Sri Vishnu Sahasranaamavali". Some devotees practice the same in their households.

Ganesha chaturthi:

This day, lord Ganapthy, wearing the siver kavacha, will be worshipped on the vasanth saale inside the temple. In the next five days Ganahoma, Ranga puja, Mooduganapthi and like sevas will be offered to lord Ganesha. Fifth day, visarjana puja will take place. On this occasion the laddos offered as naivaidya to lord Ganesha will be distributed among the thousands visiting the temple that day.

Anantha Vratha:

Early morning , ananth dhara (golden thread with 14 granthis) along with saligrama placed in samputa with mukhyaprana and golden kalasha will be taken to Ram Samudra in palenquien. After the Yamuna puja , with all the other puja customs, they return back to the temple. Bhoori samaradane conducted that night will be having a very delicious and most special dish, viz, alvathi.

Mahalaya:

There won't be any festivals conducted by the temple in mahalaya. There will be guru puja and brahmarpana followed by Brahmana Santharpana which will be taken care by the then paryaya priest.

Harinarayana:

On the day of vijaya dashami , that is, on ashwij shukla dashami , harinarayana and pashima jaagar sevas will start. This will conclude on karthik shuddh ekadashi.

After finishing the Raathri puja, specially written songs praising the lord will be sung by Bhagawat which will be repeated by other devotees along with the words "Harinarayana-Harinarayana" . There will be five rounds of the same . On Karthika shuddha pratipade , after the fourth round of pradakshina , one round of harinarayana will be taken around the dhwajasthamba and deepasthamba.

Paschima jaagar:

Early morning (Brahmi muhrth) , Sri Kashimata's swamiji's photo will be placed in manna gopura and bhajans from the devotees will start , till temple. After reaching the temple, the devotees sitting down wait for the temple dwaar to open. Once the door opens, bajan will stop and suprabath will start. After the morning puja, again bajan will start. This includes "Hari Mukhe Manha", which will be sung standing in between the four pillars. As a custom, Go-puja , will also take place everyday.

Vishwaroopa darshana:

This is a part of chaturmasa vrata karthika maasa celebrations. Usually , this will be held on the last Sunday of Paschim jaagar. The lord will be dressed most beautifully with varieties of flowers on this day and within the temple premises, even inside the temple, all the artificial light sources will be dimmed off and we get to see the lord only in the bright lights coming from thousands of mudpots. In the outer side, rangloli, sculptures, crafts depicting the historical significance can be seen. During this occasion, the devotees, (normally seven to eight thousand people) will queue up to see the lord. They will be given a special ladoo and fruits as Prasad.

Ekaha bhajan - Karthik shuddha ekadashi:

After dwara puja , along with many other devotees the joishy, puraniks, prabhus and kamaths get a well-decorated lamp on the garuda mantapa. Beneath lord's foot they place epics like Ramayana and the like. After the aarthi , the lamp will be lightened with the same aarthi and thus starting the one-day continuous Bhajan program. Almost 35 bhajana mandali(team) are expected every year and the number is increasing as years pass. The Ekaha Bhajan was originally started 75 years ago by Karkala Sridhar Pai, which is continued by his son Ranganath Sridhar Pai and his sons.

For 40 years, Karkala Sri Venkataramana Bhajana Mandali has actively volunteered in this program to make it a grand success. The Brahmana Santarpan, following this day , is a seva from the host mandali. Since 12 years Sri Venkataramana Bhajana Mandali conducts a bhajana seva inside the temple every evening for about one hour without a miss.

Deepavali:

Three days from the day of Naraka-chaturdashi , we can see Balindra on the main entrance of the temple. On the day of Balipadya, the flag which contains Bali sitting on top of the elephant will be hoisted on Dhwajasthamba. After the raatri puja the Prasad which was offered as naivedyam to the lord will be distributed to the present devotees.

Jaagar Puja will also be conducted on naraka-chaturdashi.

Mukkoti Dwadashi:

After the early morning puja, the lord presides to Ram samudra in silver mantap. After returning, milk,fruits,kashaya will be offered to the lord as naivaidhya . Madhyana puja will be followed by samaradhane. In the night, the procession begins with lord seating on the chariot, followed by Keredeepa in Sheshatheertha(temple lake colony).

Ratha sapthami:

This morning, lord presides to the temple lake colony in the palanquien. On the Tulasi seat here, lord will be offered abhishekha. This will be followed by a procession of the lord in a silver chariot. Again in the night , silver chariot utsava will be held.

Rites and Rituals:

As Sri venkataramana temple is related to Tirumala it follows the same rituals as in Tirupathi Temple. In the morning at 6:00AM (in some cases it is 5:30 am during ‘Ashwija Masa’) the temple doors are opened with Dwara Pooja and Suprabhatam. Dwara Pooja is performed for Jaya-Vijaya (in Vishnu Loka they represent Dwarapalakas).

Suprabhatam is a special shlokha recited to wake up the Lord from his sleeps. Then after the end of Suprabhatam Nirmala Visarjana (removal of old flowers and decoration of new ones to deities) is performed with Ganji Naivedyam(Pejje Naivedyam in Konkani-serving of rice and rice item foods, including Navaneetham-mixture of butter, til and sugar) at about 6:30 am. At 10:00 am Panchaamrutha abhishekha is performed for the Saligrama. Panchaamrutha abhishekha here is a typical one as performed in Tirupathi. In Tirumala this is performed on Lord Venkateshwara’s Saligrama Stone Statue and to honour the same here it is performed on the Saligrama.

In the afternoon at 12:00 pm Naivedyam is performed wherein several items are served for the lord in a huge plate and utensil made out of copper(Harivana Naivedyam) . Once the Naivedya is over little bit of rice is served in small utensils and is kept in front of Parivar Devas while one is offered to Sree Veeramaruthi Temple. After this Maha Puja is performed

at 1:00 pm, this is called here as Raajopchaara Pooja. The temple doors are closed after this for Vishrama Seva.

Late in the evening at about 6:00 pm, temple doors are again opened with the lighting of oil lamps(Deeparadhana). A special shloka is sung called Deevtige Salaam Shlokham. At 6:30PM people from all over the town come to the temple to sing Bhajans and this goes on until 8:00 pm. At 8`O clock again Naivedyam is offered with Mangalaarthi.

Once Mangalaaarthi gets over night Utsava is offered, this is usually an outing to the town except on Amavasya and Ekadashi. Once Utsava returns to temple there are five rounds inside,first one is Vaadhya Suttu(Instrumental), second and third are Rigveda and Yajurveda Suttu, fourth one Sangeeta Suttu (By Bhagvath family) and last one being Sarva Vaadya Suttu. After the utsav ends with Vasantha Puja (Lord is given Uyyale seva with recitals of shlokas) deities are put to sleep which is known as Ekaantha Seva.

Seva:

One special thing of Sri Venkataramana Temple is that **the devotees will not get to see any Seva List or Seva boards inside the temple.**

Devotees may perform certain Nityapujas being held from morning to night as well as uthsavas, Bhrahmana santharpanes etc.

Actual expenses incurred and daksina payable to vaidiks will have to be borne by Sevadars. Seva that may be performed in temple are as follows:

- Udayasthamana Seva
- Pulakabisheka Seva
- Madhyana Sahastra Namarchana
- Vasantha Pooja (only during Vasantha Ruthu)
- Ratri Pooja, Hoovina Pooje
- Brahman Santarpana Seva
- Panchamrathabisheka (except on "Ekadashi")
- Samaradana Seva (Bhoori Bhojana)

Gowshala:

The Beginning

The cow has always been conferred due respect, the origin of which can be traced back to the Vedic period and Rigveda refers to cow as ‘Aghnya’, the one which must never be killed. Historically, our social customs and practices laid great emphasis on protection, preservation and augmentation of the cow and its progeny. Cow is the mascot of India’s rural agrarian economy and Indian society has always respected the cow as ‘gou-mata’ as it is often considered a second mother.

Cows were first domesticated more than 8000 years ago. Since then they have played a central role in agro based communities, by serving the humans in numerous ways; meeting their need for nutrition in the form of milk and dairy products, helping in cultivation as agricultural labour, Gaumuthra has medicinal value, providing fuel in the form of cow dung etc. Their importance in human life is accentuated by the fact that apart from Hinduism, Jainism, Buddhism, cow was also considered sacred in Zoroastrianism and the ancient civilizations of Egypt, china , Greece and Rome.

In the above backdrop, a few enthusiastic and socially sensitized youngsters of Karkala town with keen concern about animal welfare in general and the care for cows in particular, decided to start a Goshala. They approached the Honourable Trustees of Sri Venkatramana Temple for support and guidance in the year 2006, and also sought a piece of land for housing the Goshala. In January 2007 an association was formed entitled Sri Venkatramana Goseva Samithi. Thus a humble cow shed with 600 sq.ft area was started in 10 cents of land near Sri Venkatramana Temple, Karkala . This Goshala was inaugurated during April 2007 in the benign hands of His Holiness Srimad Sudhindra Thirtha Swamiji with 5 cows and was named Sri Venkatramana Goshala, Karkala.

Sri Venkataramana Goshala Trust

Inspired by the noble cause and impressed by the keen initiative, financial assistance started flowing in and the number of cows increased to 16 within two years. At this stage it was decided to have a bigger and self – sufficient Goshala and once again the trustees of Sri Venkatramana Temple were approached. The Board of Trustees magnanimously provided 5 acres land on the outskirts of Karkala Municipal Corporation limits on long term lease basis.

The organisation was converted into a registered body – a Public Charitable Trust, as defined in the Income Tax Act 1961 and “Sri Venkatramana Goshala Trust®, Karkala”, formally came into being on 10th October 2011.

At this stage, Sri Lalchand Gajria, a Bahrain based entrepreneur extended financial support to the tune of Rs .75 lakh under the aegis of Gajria Foundation, a Charitable society established by him.

In the light of the aforesaid, foundation stone for the new Goshala premises was laid on 27th October 2011 and, within a record time of 5 months, the new Goshala shed measuring 7000 sq. ft., along with one building was completed and inaugurated on 8th April 2012. The building measuring 3500 sq.ft. accommodates the residence of the Manager and a store room on the ground floor and the staff quarters on the first floor. Later two more storage space measuring 1850 sq.ft and 912 sq.ft. were put up for storing of grass. Two grass cutting machines were installed here.

Donation to Goshala

Donations are exempt under Section 80G of the Income Tax Act, 1961. Doing charity is a noble task. Not just God but the tax department acknowledges this fact.

Donations may be made by cheque / DD / Electronic funds transfer via RTGS/ NEFT favouring ‘ Sri Venkatramana Goshala Trust®,Karkala:

Bank Accounts

Savings Bank a/c No.	Name & Place of the Bank	IFSC Code
01142200031016	Syndicate Bank, Karkala	SYNB0000114
520101233831440	Corporation Bank, Karkala	CORP0000148
0609101560099	Canara Bank, Karkala	CNRB0000609

Institutions:

1. S. V. Education Trust
2. Vathsalya Seva Trust

1.S V Educational Institutions: Managed by S V Education Trust

In the early 20th century education for women was socially unacceptable. During this time of strong opposition to women's education, the trustees of Sri Venkataramana Temple took a bold and revolutionary initiative, to provide education to girl children. They started Hindu Balika Pathashala in 1909. A building for the school was constructed in the year 1911 with the donation from Late Sri K. Subraya Kamath and Late Sri K. P. Subraya Prabhu in memory of Sri Ammembala Subraya Pai Mrs. Graham wife of Dist. Collector laid the foundation stone and Rtd. Dist. Judge S. Raghunathayya inaugurated the building. In 1934 S. V. T. Higher Primary School was Started. Sri Balkunje Subba Rao donated funds for the construction of the school building. Realizing the need of high school education for the girls, the temple trust started S.V.T Girls High School in 1944. Earlier to this there was only one high school viz. Board high school in Karkala. Sri Balkunje Subba Rao, Sri Balkunje Gopal Krishna Shenoy, Sri Renjala Govardhan Shenoy and Sri K.P. Sheshagiri Prabhu donated funds for construction of the high school building. Gradually as the years went by, keeping up with the changes in the educational system, in the year 1972 the high school was upgraded to women's junior college.

K P Shenoy is: *Secretary*, S V Education Trust

A separate building was constructed to accommodate the pre university classes. Hindu Balika Patashala was the first girls school in the undivided south kanara Dist. and S.V. Women's college started in the year 1988 became the first women's college in Udupi Dist. emphasizing the importance Sri Venkataramana Temple gave to women's education. The college conducts arts & commerce degree courses. To give impetus to its efforts and help growth and efficient management of the institutions the temple trust formed Sri Venkataramana Education Trust in 2009. A grand celebration to mark the 100 years of women's education endeavor of Sri Venkataramana temple was held in 2011. An auditorium with a capacity of 1000 seats and a dinning hall for 300 was constructed to commemorate the event. Later a kitchen equipped with a modern steam cooking plant was added. Today, to encourage girl students to pursue their studies, college students are given freeships and scholarships amounting to Rs.2,00,000 and achievers in sports and games Rs.50,000 every year. P.U. College Students are given free ship and scholarships worth Rs.2,00,000/- every year. High school education is free. P.U and degree students are provided midday meal at very concessional rates .

English medium Nursery, Primary and High school was started in the year 2016-17.

The institutionwise strength of staff and students is as follows.

Sl. No.	Name of the institution	Strength of student	Strength of staff
1	SVT Higher Primary School Kannada medium	275	11
2	SVT P U College (High school Section)	120	09
3	SVT P U College (P. U. Section)	243	14
4	English Medium Nursery to 10 std	446	22
5	SV Women's College	270	21

- The Fee structure is maintained low to make education affordable for lower middle class parents. The Annual budget of all the institutions is Rs. 1,20,00,000/- .
- Temple trust is granting Rs. 60,00,000/- to meet the budgetary deficit.
- A new building for English Medium school is under construction estimated at about Rs. 3,00,00,000/-. The building comprises of 3 floors with 18 class rooms office and staff room. Each floor is having toilet block for boys and girls.
- Another new building for girls P.U. College is under construction MRPL is donating Rs. 40,00,000/- under their C.S.R project.

It is the endeavour of the Education trust and Temple trust to provide quality education mainly to economically backward rural girl students. The expenditure increases year on year the strength of the students also is increasing. There is vast scope for development and opportunity to be involved in the growth of the institutions.

Temple is contributing Rs. 10,00,000/- every year for the subsidised midday meal scheme.

2.Vathsalya Seva Trust:

Vathsalya Seva Trust (R.) is philanthropic institution with non-profit and non-governmental credentials.This is constituted by prominent citizens of Karkala with a view to set up an Old Age Home facility which so far was unavailable to the senior citizens of Karkala and surrounding areas. Trust offers an old age home located at Karkala with a sole objective to provide a comfortable shelter to the elderly people.

Old Age Home is located at a 5 acre site and is surrounded by lush green surrounding with a breath-taking view of a stretch of Western Ghats extending from north to the south of the site. With the fast moving lifestyle of the day, the elders are taken as a burden in the family or taken for granted. Vathsalya old age home is definitely an answer to such senior citizens where they can live with dignity and share their life without any generation-gap.
This old age home not just provides a comfortable shelter for those who have crossed the best days of life, but also looks after the physical and psychological changes that old age brings along. This home will create a friendly and family like atmosphere for the elderly people, where they can share their joys and sorrows and live happily.

Contact:

Address
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Karnataka, India.

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+91 825 823 0311

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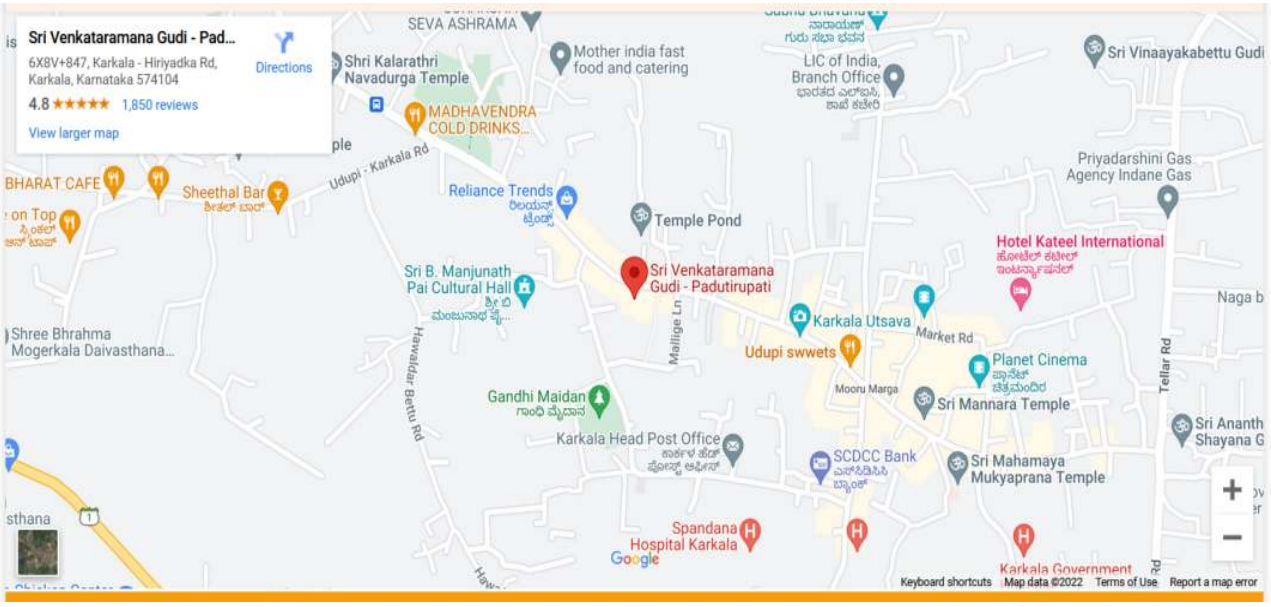
svtemplekarkala@gmail.com

Temple Manager
Mr. Sitharam Prabhu

Mobile
+91 944 898 4774

Sri Venkataramana Temple Karkala
Union bank of India Karkala
Account No: 520101233707235
IFSC Code: UBIN0901482



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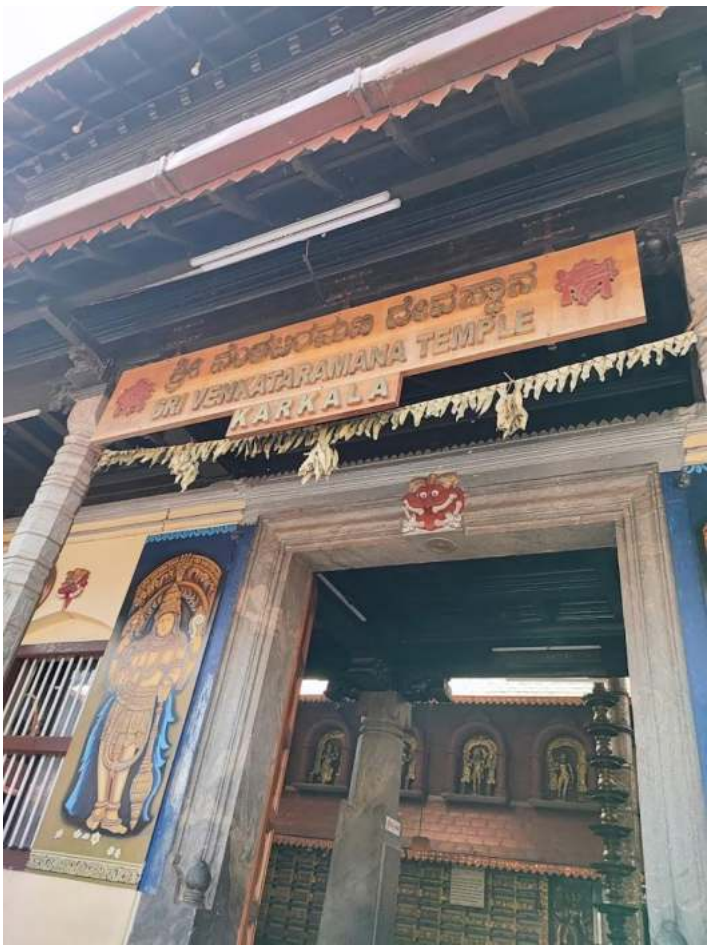
Photos:


SRI VENKATARAMANA TEMPLE
KARKALA

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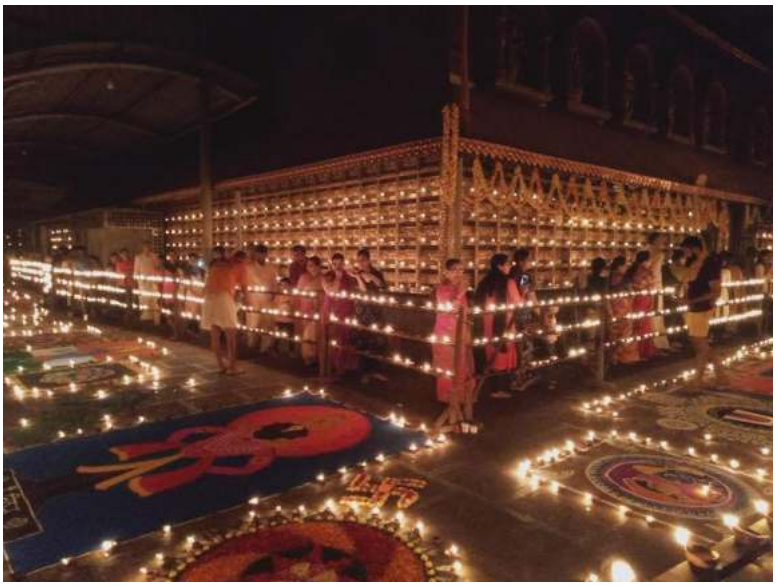
OPPO F11 · ©Mallyagraphy

shot on motorola one fusion+



KARKALA SHRI VENKATARAMANA DEVASTHANA
PHOTOS : PRAKASH PAI

GURUKUL

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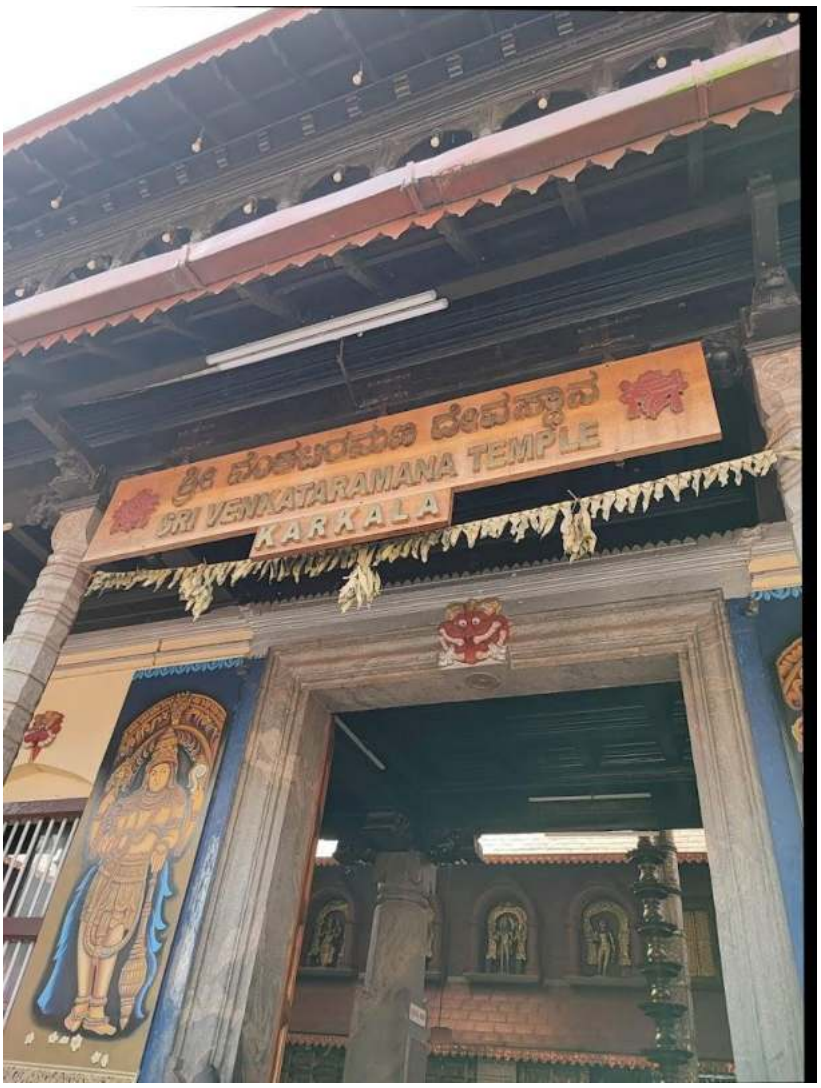
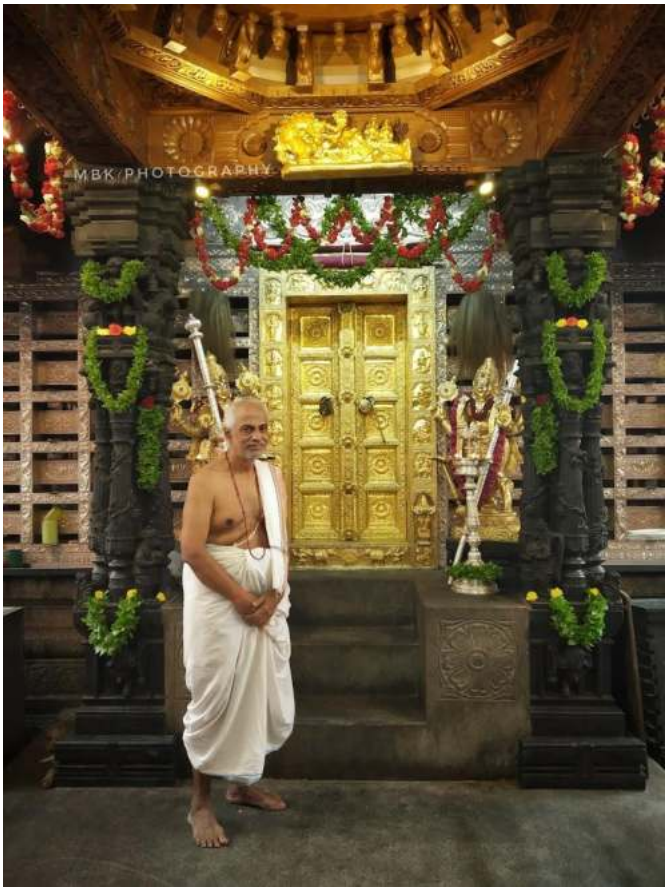

SRI VENKATARAMANA TEMPLE
KARKALA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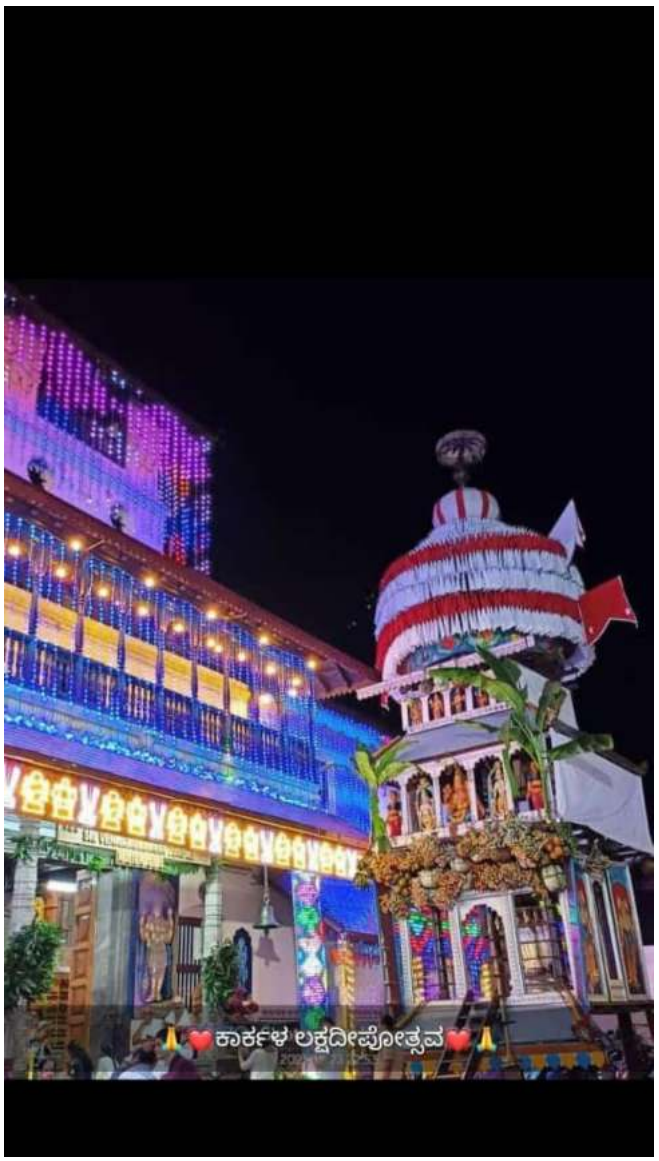
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SRI VENKATARAMANA TEMPLE KARKALA

KARKALA SHRI VENKATARAMANA DEVASTHANA
PHOTOS: PRAKASH PAI

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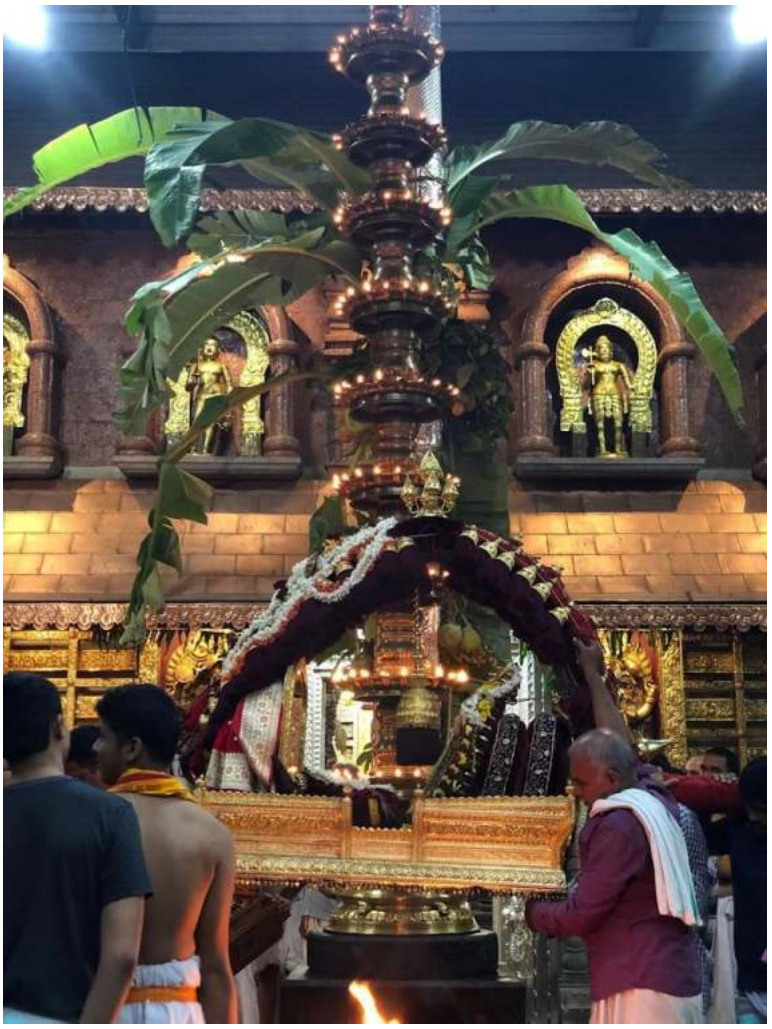

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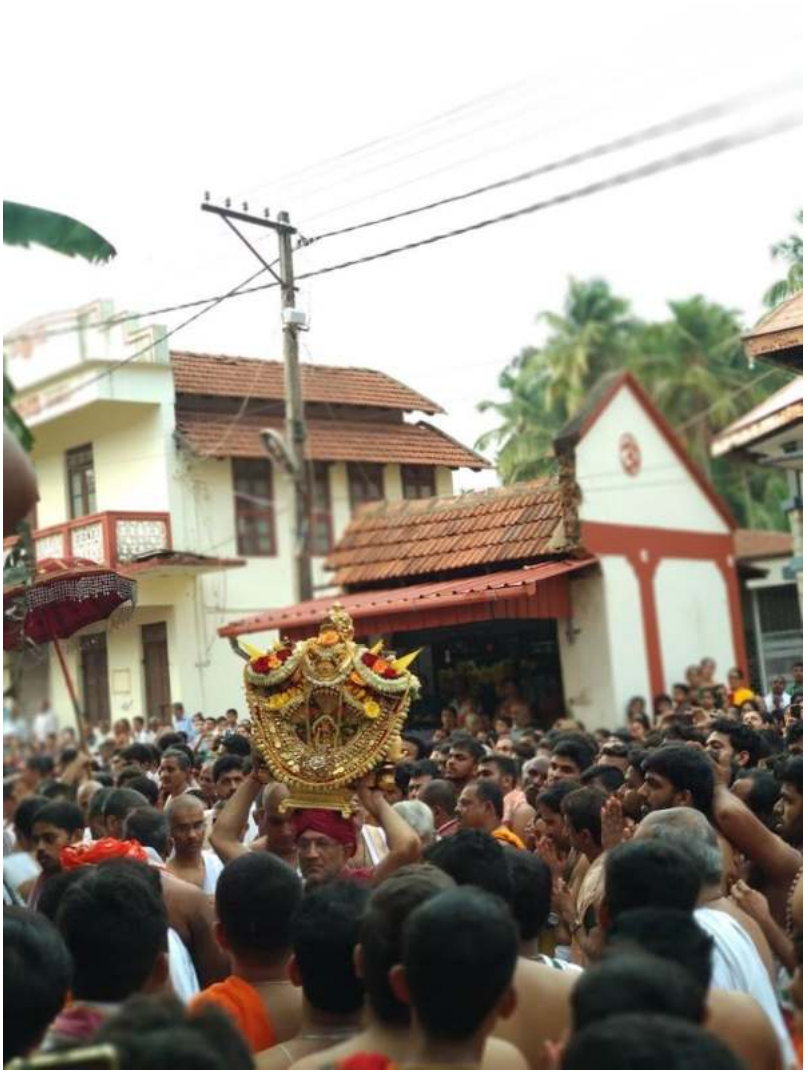

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YouTube Videos:

Padutirupathi - Sri Venkataramana Temple, Karkala: https://youtu.be/8jfLYEorvUQ

Padu Tirupathi - Parichaya: https://youtu.be/j55Lzyo95YQ

Padu Tirupahi: https://fb.watch/flxeuKJPoO/

Padu Tirupathi, Karkala: https://youtu.be/bV56S5wU1hM

Sayamkala Rajopachara Deevatige: https://youtu.be/_DNjK9AcWnY

Harinarayana seva: https://youtu.be/bstSQ--zA_Y

Padu Tirupahi, Karkala: https://youtu.be/FHnHkzz-iOY

Vishwaroopa darshana: https://youtu.be/Q6rkeh2EoK8

Karkala Bhajana Dindi: https://youtu.be/y_s55TxsBDw

Bhajan Sandhya - Yogish Kini (2hr 19 min): https://youtu.be/4MwYKgW7rtw

Bhajanamrutham : Sheshagiri Pai (2hr 31 min): https://fb.watch/flyaZKpKiP/

Padu Tirupathi Photos: https://youtu.be/RGJRpiPrwJE

Karthik Punnav: https://youtu.be/F2EmJlKojoQ

Akhanda Ekaha Bhajan - Mangalotsava (1 hr 15 min): https://youtu.be/7NCg1TU6OuM

Okuli Avabhrita: https://youtu.be/c28W--inPy4

Paryaya Mahotsava: https://youtu.be/QV4LN1w-rXE

Karthik Punav celebration - full coverage (1 hr): https://youtu.be/OKDiKJjnRy0

Sri Varamahalakshmi pooja: https://youtu.be/d5HFhGMamYs

Padu Tirupathi: https://youtu.be/vGVKYCdX3sI

Veda Pathana: https://youtu.be/BuFRpXo1ars

Karkala Temple Teru: https://youtu.be/DeoYmojPZTE

Veera Maruti temple opp. Venkataramana temple: https://youtu.be/vrcN7rswml8

Vaishak Punnav Abhisheka: https://youtu.be/-W2wh1i3FQw

Morning Bhajan - Vishwaroopa Darshana: https://youtu.be/gR3fRRpUrPQ

Karkala Teru: https://youtu.be/P5UwB8WyDOg

Bhajan Seva: https://youtu.be/XZWzoCdihlc

Karthik Punnav: https://youtu.be/DbqQcW-LFYU

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https://youtu.be/WWQcGQbRNlo

https://youtu.be/LsVQ3F3LCcE

https://youtu.be/IwP_LzdH3pA

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Sri Venkatesa Suprabhatam by M S Subbulakshmi:
https://www.youtube.com/watch?v=R-bwYbOExt8

Sri Vishnu Sahasranamam by M S Subbulakshmi:
https://www.youtube.com/watch?v=ATflA6WOy0I

Sri Venkatesa Karavalamba stotram by M S Subbulakshmi:
https://www.youtube.com/watch?v=BSPA7vW88e8

Sri Govindashtakamby M S Subbulakshmi:
https://www.youtube.com/watch?v=AMAy49Wkano

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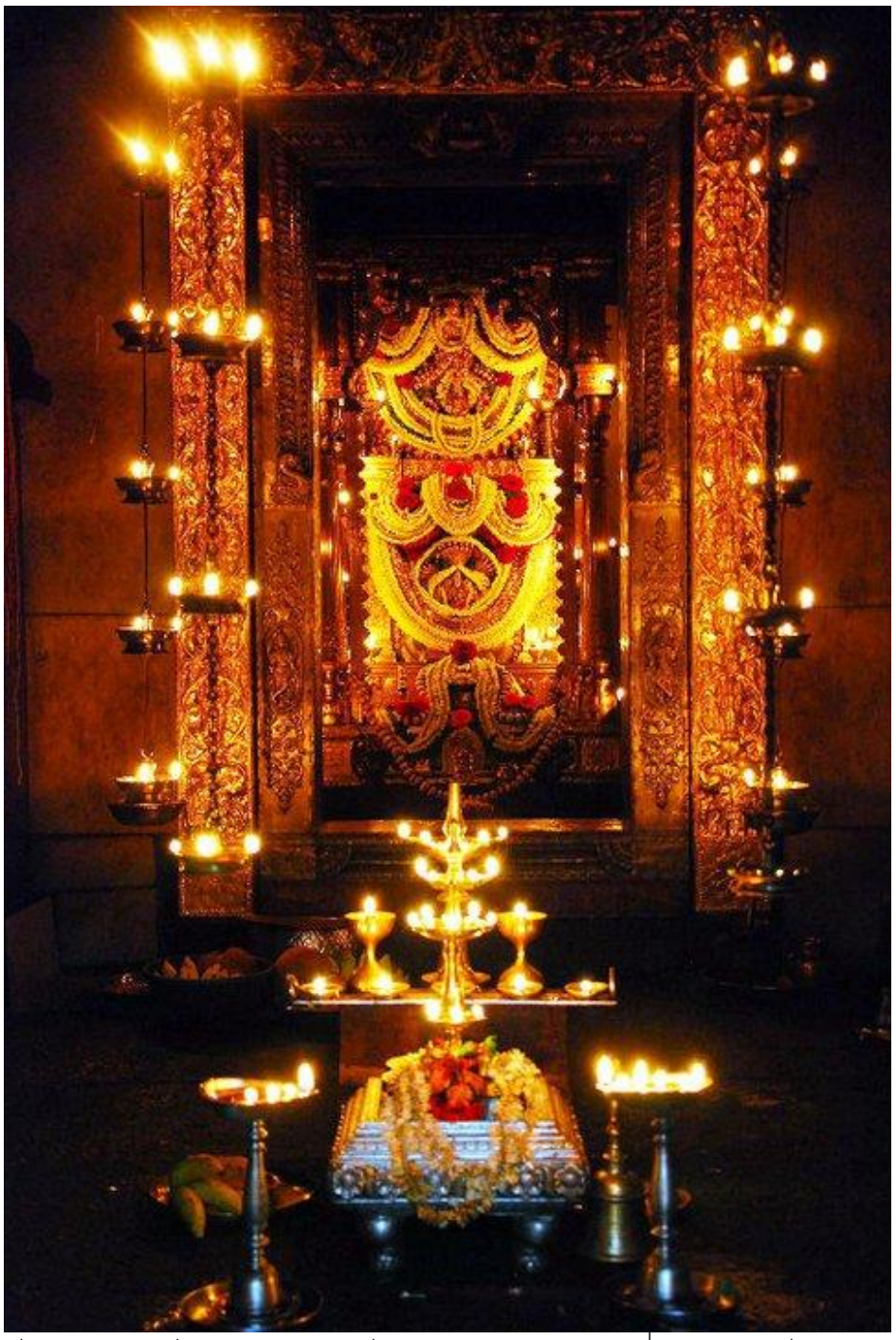

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा॑ वि॑द्विषा॒वहै ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**